THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption" (PSALM 130: 7).

No. 10, Vol. LXXVIII. Thursday, March 9, 1916. Price One Penny.

A STORY OF RABBI RASHI.

IN the eleventh century there lived at Troyes, in France, a learned Jewish scholar and rabbi, named Solomon Yizchaki, commonly known under the name of Rashi. He devoted himself principally to the study of the Bible and the *Talmud*, and his fame for learning and piety spread far and wide, for his works became text books widely used by rabbis and students. The latter part of his life was saddened by the massacres at the ontset of the first crusade in 1095. Many of his friends and relatives perished in these persecutions. The multitudes who suffered expulsion from many countries, carried with them, during their wanderings, the Bible, the *Talmud*, and the commentaries of Rashi, and from these they gathered strength and hope.

Henry Ward Beecher, on one occasion, addressing a congregation of ministers, told them that, if they ever reached heaven, there were three surprises in store for them. They would be surprised to find that many whom they supposed to be sure of eternal salvation, were not there; then they would be astonished to learn that many who they thought would be in hell, were in heaven; and the greatest surprise would be that they, themselves, had been admitted to eternal bliss. This thought is embodied in a story told of Rashi; for he, too, it seems, had to learn that God's thoughts are not man's thoughts as to who is, and who is not, worthy of eternal exaltation.

According to ancient Jewish ideas, the righteous sit in pairs in Paradise, studying the *Law* and feasting in the delights of it. Rabbi Rashi believed this, and he prayed fervently that the Lord would reveal to him the name of his future companion in Paradise. After fasting and prayer, his request was granted. He saw, in a vision, that his partner would be Abraham ben Gerson the Zadik

(the Righteous), of Barcelona, in Spain. Rashi lost no time in traveling to Barcelona, to meet this righteous man, this Zadik.

On his way his fancy pictured the man he would see—a pale, haggard countenance, deepset eyes, a long beard, a bowed figure, with shambling legs, engaged in the study of the *Torah* night and day, fasting and praying, devoid of all earthly joys—for only such a one could be called a *Zadik*. After many hardships, he arrived in Barcelona. Judge his surprise when he found, after many inquiries, that Rabbi Abraham the Zadik was not known in the town. There were many pious ones, but none of that name. At last Rashi asked if there was any one in Barcelona of the name of Abraham ben Gerson. The man of whom he inquired seemed surprised that one of such reverend appearance should seek after an apostate. "How," he asked, "does the Rabbi perhaps look for Don Abraham ben Gerson, the rich, who does all that the Lord has forbidden; who never visits the house of God, and indulges in all manner of forbidden food—it cannot be he that the rabbi is seeking?"

"A sorry companion for me," thought the rabbi, and inquired the way to his abode. "Perchance, I may be able to show him the evil of his ways." "It will be in vain," answered the man; "many of our wisest ones have endeavored to lead him to a better path, but he is headstrong and obdurate."

With great surprise Rashi saw the magnificent and well-appointed palace that was the dwelling place of Don Abraham. "This is no home for a pious one of Israel," said he, as he entered the portal. His astonishment grew as he advanced into the palace. The poor rabbi had never found such splendor and riches among his co-religionists. There were busy servants in magnificent liveries; distinguished looking ladies and gentlemen were coming and going; numberless elegant equipages rolled into and out of the court, and everywhere joyful life and animation, as if this was the palace of a prince.

Abashed at all this state, Rashi was on the point of retiring, but as a servant approached him in a friendly manner, he summoned courage and asked to be brought into the presence of the master of the house. The servant led him through many magnificent halls and apartments. At last, stopping at a door, he asked the rabbi's name. On receiving Rashi's name and residence, the servant entered the chamber of the master. While Rashi waited he reflected thus: "This is a wonderful world! Here lives one who despises the Law in the state of a king; elsewhere I have seen many pious, God-fearing Jews living in want and misery. Why Paradise for one who is enjoying it in this world, and of what avail are the tribulations of the pious?"

The door opened, an imposing and attractive personality stood before him, his carriage proud, his demeanor earnest, with a glance denoting mildness and worth. Reverentially he approached and

addressed Rashi, telling him how highly he felt honored by the visit of such a famous rabbi, and how he trusted to have the pleasure of being his host for a while. Here he took the arm of the astounded rabbi and led him into the chamber. His friendly host saw the embarrassment of the rabbi, and said: "You are no doubt surprised at the great elegance in the home of a Jew?" "No, it is not your great riches and splendor that overcome me, but that you should be so ungrateful to the great Giver by neglecting His commandments." "Spare your words, rabbi; I know my conscience does not upbraid me. I feel as confident of salvation as any." "But you do not walk in the way that leads to eternal bliss; change your ways, seek repentance, and possibly the Ruler above will look down on you with favor and forgiveness."

The conversation was interrupted by a servant, who entered and announced that the poor were assembled in the hall. The master said: "It is well; I will myself dispense the alms to-day," and turning to Rashi he said: "Will you not accompany me? It is a pleasing occupation, this giving of alms. I will this day attend to it myself, as to-morrow is the wedding day of my daughter."

On the way to the gathering-place of the poor, Rashi observed to Don Abraham: "You have no doubt selected a very rich and prominent young man as the future husband of your daughter?"

"Not at all; my future son-in-law is the child of poor parents, but very clever and honest. He has lived in my house since childhood, and has been reared and educated by me."

Rashi was silent. He rejoiced in his heart that his future associate had at least several virtues to his credit. Arrived at the hall where the poor were gathered, the master seated himself at a table and gave each of the applicants in turn a double portion. With thanks and blessings, the poverty-stricken ones withdrew, but one woman stood alone at the foot of the hall. The master thought she, possibly, might have been overlooked, and offered her portion, but she waved it aside. "I come not for alms, but for advice. I am a poor widow, earning an arduous living for myself and my four children. My whole hope rested on the betrothed of my daughter. He was to have been my support and to have taken the place of father to the children—he swore to do this at the deathbed of my husband. Alas! deluded and led astray by great wealth, he is about to wed another, leaving my poor, dejected daughter and myself alone in our misery." "But, woman, why come to me; have I power over the betrothed of thy daughter?" "Thou hast; he is to be thy son-in-law."

Don Abraham was startled. For a moment he knew not what to say. After reflection, he said to the woman: "I will investigate; return to-morrow; should the matter be as thou sayest, thou shalt have full satisfaction." The woman departed.

Rashi turned to Don Abraham: "What will you do? It is an

unfortunate occurrence; possibly it would be best to open your purse-strings and come to terms with the woman." Don Abraham seemed hurt at these words. "Will you be present at the wedding to-morrow? You will then see the outcome."

Rashi returned to his lodgings, but passed a sleepless night. He was burning with eagerness to see the conclusion of this matter. As soon as he had finished his morning devotions he hurried to the palace of his future companion in Paradise. Here all was excitement; many guests from all ranks in life were assembled; music swelled through the chamber, and servants were flying in all directions. With difficulty Rashi made his way to the room of the master. Don Abraham, arrayed in festive garments, was surrounded by the most distinguished men of the town, yet at the rabbi's entry he came to meet him, extending his hands in welcome.

The marriage ceremonies soon began. In accordance with the custom of the country, the bridal canopy was erected in the court. The bride, dressed in white satin, her face hidden by a veil, was escorted by two prominent ladies; then came the groom, accompanied by two men. They were followed by the wedding guests, each bearing a lighted wax candle; music and song flowed from the balconies. The rabbi read the marriage contract in a clear voice, the bridegroom placed a gold ring on the index finger of the bride, with the words: "Be thou betrothed to me by this ring, after the laws of Moses and Israel." The rabbi gave his blessing, a glass was dashed to the earth and broken, amid cries of "*Massel-Tov*." Then Don Abraham approached the bride and lifted the veil from her face. "Heavenly Father! Bella!" cried the bridegroom, and almost sank to the ground. The man stood rooted to the spot, for the girl was not the daughter of Don Abraham!

"I will explain all!" cried Don Abraham. "This lady was formerly betrothed to this man, but I knew it not. They were deeply in love. Out of gratefulness to me, and with the hope of bettering the lot of his parents, he acceded to my wishes, and would have married my daughter. Only yesterday I learned his history. I could never dare to sever what love has joined together. I do not care to be the cause of unhappiness to anyone. Take her and be happy."

The newly-wedded pair sank at his feet and bathed them with their tears; all were touched by Don Abraham's magnanimity. The noble man looked around and said: "As to the dower, nothing will be changed; it will be as mentioned in the marriage contract."

Applause and satisfaction were depicted on the countenances of all present. Rashi could contain himself no longer. Carried away by the generosity of his host, he threw himself on his neck, exclaiming: "Yes, yes, thou art worthy of attaining Paradise. I am honored in being thy companion. Now I see that not fasting and prayer alone will gain immortal bliss; that not the practice of

the lesser observances of the faith attain to holiness; that a noble spirit and upright heart are more acceptable to the Lord than offerings, for thus says the royal singer: 'Who shall ascend the hill of the Lord, and who shall dwell in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity, and hath not sworn deceitfully, he shall receive a blessing from the Lord, and righteousness from the God of his salvation.'"

And thus the famous Rabbi learned the great truth which Peter understood when he exclaimed, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 34, 35).

J. M. S.

AN ANCIENT CIVILIZATION IN AMERICA.

Long before Christianity came into the world, the Mayas in Central America had made a start on their way to developing a religion, a system of government, a military system, a form of writing and an art which could put to blush some of the same things which the first people of the world developed in other parts of the earth.

As it is, the scientists have only scratched the surface of Maya civilization. They have already discovered much about their hieroglyphic writing, as wonderful as that of the Egyptians, but have not yet deciphered their monuments and tablets. When they do, they are likely to find things which will make the world rub its eyes in wonder at what Americans had already accomplished in the way of civilization.

The Mayas, according to S. G. Morley, who has written "An Introduction to the Study of the Maya Hieroglyphs" for the Bureau of American Ethnology, were a lowland people inhabiting the Atlantic coast plains of Southern Mexico and northern Central America. At present there are upwards of twenty tribes speaking various dialects of the Maya language, perhaps one-half million people in all. They live in the same general regions their ancestors occupied, but under greatly changed conditions.

Formerly the Mayas were the van of civilization in the new world, but to-day they are a dwindling race, their once remarkable civilization being a thing of the past and its manners and customs forgotten.

The ancient Mayas emerged from barbarism probably during the first or second century of the Christian era. By the end of the second century Maya civilization was fairly on its feet.

This period of development, which lasted about four hundred years, may be called the Golden Age of the Mayas. At least it was the first great epoch in their history.

The second and last great Maya epoch came in the years from

1000 to 1200. At that time, probably, there arose the many cities which to-day are crumbling in decay throughout the length and breadth of Yucatan, their very names forgotten.

In 1526, Francisco Montejo, having been granted by the Spanish empire the title of Adelanto of Yucatan, set about the conquest of the country in earnest. With three ships and five hundred men he sailed for Yucatan. At the end of fourteen years of sanguinary struggles, he finally conquered and pacified the whole country.

The Mayas were a tall race, active and strong, according to Bishop Landa, who wrote a remarkable history of Yucatan in 1565. In childhood the forehead was artificially flattened, and the ear and nose were pierced for the insertion of ornaments, of which the people were very fond.

For persons of high rank the apparel was very elaborate, the humble breechclout and the cape of the laboring man giving way to panaches of gorgeously colored feathers hanging from wooden helmets, rich mantles of tiger skins, and finely-wrought ornaments of gold and jade.

The women wore single, loose, sack-like garments called hipils, which reached the feet and had slits for the arms. This garment, with the addition of a cloth or scarf wrapped around the shoulders, constituted the woman's clothing a thousand years ago, just as it does to-day.

In ancient times the women were very chaste and modest. When they passed a man on the road they stepped to one side, turning their backs and hiding their faces. The age of marriage was about twenty, although children were often affianced when they were very young. When boys arrived at the marriageable age, their fathers consulted the professional matchmakers of the community, to whom arrangements for marriage were ordinarily entrusted, it being considered vulgar for parents or their sons to be concerned with any of the marriage arrangements.

Having sought out the bride's parents, the matchmaker arranged with them the matter of dowry which the young man's father paid his wife, at the same time giving the necessary clothing for her son and prospective daughter-in-law.

On the day of the wedding the relatives and guests assembled at the house of the young man's parents. Having satisfied himself that the young couple had sufficiently considered the grave step they were about to take, the priest gave the bride to her husband.

The ceremony closed with a feast in which all participated. Immediately after the wedding the young husband went to the home of his bride's parents, where he was obliged to work five or six years for his board. If he refused to comply with this custom he was driven from the house and the marriage presumably was annulled.

Widows and widowers were married without ceremony, it being

sufficient for a widower to call on his prospective wife and eat in her house. Marriage between people of the same name was considered an evil practice. It was also thought improper to marry a mother-in-law, or an aunt by marriage, or a sister-in-law. Otherwise a man could marry whom he would, even his first cousin.

The Mayas were of a very jealous nature, and divorces were frequent. These were effected merely by the desertion of the husband or wife, as the case might be. The parents tried to bring the couple together and effect a reconciliation, but if their efforts proved unsuccessful both parties were at liberty to re-marry. If there were young children the mother kept them. Although divorce was a common occurrence it was condemned by the best people of the community. Polygamy was unknown.

Agriculture was the chief pursuit. Labor was largely communal. All hands joined to do one another's work. Bands of twenty or more each, passing from field to field through the community, quickly finished sowing and harvesting. This communal idea was carried out in the chase, fifty or more men going out together to hunt. At the conclusion of these expeditions, the meat was roasted and carried into town.

A standing army was maintained, with troops in each village. Two generals, one hereditary, and the other elective, were in command.

Commerce was well developed. Salt, cloth and slaves were the chief articles of barter. Cocoa, stone counters and highly-prized red shells of a peculiar kind, were the medium of exchange. Credit was asked and given, all debts were honestly paid, and no usury was asked.

The sense of justice among the Mayas was highly developed. Every village had its judge. If a man was found guilty of an offense and did not pay, the obligation extended to his wife and relatives. The punishment of murder was left in the hands of the victim's relatives. A thief who did not make good what he had stolen was reduced to slavery. Adultery was punishable by death. The wronged husband had the right to crush in the offender's head with a rock. The infamy of the guilty woman was considered punishment enough for her.—*Philadelphia Inquirer.*

It is said that there are those who so hate religion that they have tattooed upon their arms the letters spelling "Against God." Terrible as this may seem, there are those, professedly good people too, whose lives proclaim the same thing. The unbelief which leads such to live as if the commandments of God were of no account is the worst kind of unbelief.—Ida Q. Moulton, in *Record of Christian Work.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 9, 1916.

EDITORIAL.

ST. PAUL ON TEMPERANCE.

THE Rev. A. J. Waldron has an article in *Pearson's Weekly* of February 19th, this year, on the subject of "Christianity and Drink." The headline writer of the magazine characterizes it as "striking." Tastes differ. We would call it "desperate."

The gentleman makes several rash statements.

1. This is one of them: "I do solemnly assert that prohibition is not Christianity, nor the doctrine taught in the Bible."

We, just as solemnly, assert that prohibition, if by that term is meant total abstinence, is Christianity, and that Paul taught it when he wrote, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I. Cor. 8: 13). We assert that he taught it more specifically when he wrote, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14: 21). Paul would abstain even from eating meat, if by eating he should offend a weak brother. Such was his Christianity.

2. The reverend gentleman next asserts, on the authority of Professor Almquist, that "some persons who leave off alcohol become slaves to other vices which are no better," and then he ventures an argument of his own to prove that the Turks are as bad as they are, because they "rarely drink."

We have, it seems, two experts, Paul and the Rev. Waldron. Hear them:

Paul: "It is good neither to eat flesh nor to drink wine."

Rev. Waldron: It is very bad not to drink wine, or, at least, beer, for, "Turkey has been a plague spot for centuries, and this is a country of practical prohibition."

Paul: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth."

Rev. Waldron: But, Paul, my dear sir! That is not Christianity. It is drunkenness that is condemned in the Bible, "There is not a word in the Bible which condemns the use of wine * * *."

Paul: One minute, please, while we hear an Old Testament expert.

Solomon: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Prov. 20: 1). "Look not thou upon the wine when it is red * * * at the last it biteth

like a serpent, and stingeth like an adder" (Prov. 23: 31-32). "Be not among wine-bibbers" (Prov. 23: 20).

Rev. Waldron: "Drunkenness is an attempt to secure man's birthright of happiness and more life. It is the cry of the soul for the infinite. I know it is a foolish attempt * * *."

Question: Is drunkenness the cry of the soul for the infinite?

Paul: "Now the works of the flesh are manifest, which are these; * * * envyings, murders, drunkenness" (Gal. 5: 21).

Question: Mr. Waldron! Paul classes drunkenness with murder, and other crimes, as "works of the flesh." Would you say that murder also is "the cry of the soul for the infinite"?

No answer.

Paul: "If any man that is called a brother be a * * * drunkard * * * with such an one no not to eat" (I. Cor. 5: 11). "Be not deceived, neither fornicators * * * nor drunkards * * * shall inherit the kingdom of God" (I. Cor. 6: 10).

3. According to Paul, drunkenness is not "the cry of the soul for the infinite," but a sin, just as fornication, or murder, which bars the drunkard from association with the citizens in the kingdom of God. Because of the danger lurking in the cup, he says, it is good to be a total abstainer. This is Paul's view.

The Rev. A. J. Waldron, like so many of his colleagues, takes another view.

But, aside from the religious argument, are there no others which compel every honest Christian man and woman to abstain from drinking and from supporting a business which is responsible for so much misery in the world? Is it not a fact that thousands die every year in this country as a result of causes, directly or indirectly, traceable to strong drink, such as pneumonia, tuberculosis, kidney diseases, paralysis, industrial accidents and automobile collisions? If the number of years taken off the life of the average heavy drinker could be added together, the total would be stupendous. The abstainer from alcohol has the best chance of recovering from sickness, and the best chance to avoid it. It would be no exaggeration to say that thousands of people die in this country every year from the direct or indirect effects of alcoholic indulgence. This does not include the babies who die of hunger and neglect, while their fathers hand their weekly wages across a public-house counter. If the babies were included, the list of victims of strong drink would be infinitely higher. No Christian can be identified with such a business. No Christian minister can consistently defend it.

J. M. S.

CHURCHGOING AS A BUSINESS ASSET.

SOME time ago an advertisement appeared in New York papers, in which business men were appealed to to go to church, because

church attendance would be a business gain. The advertisement, it is said, contained the following, among other arguments:

"Right within your reach is a business asset—a very definite one—which you are perhaps overlooking. This asset is derived from your going to church. Undoubtedly you have never looked upon it in this light. It is obvious, if you are known as a steady, sober-minded churchman, those with whom you deal have greater confidence in you. Going to church will tend toward establishing you in the mind of everyone as a man to be trusted. This is a decided business advantage, a personal asset, and worth while in every way."

This is a desperate attempt to fill the empty churches. The advertiser says, in effect, If you go to church, people will trust you, and you can make more money out of them. What a motive for churchgoing!

Come to think of it, Simon Magus, undoubtedly, thought that church attendance would improve his business. So convinced was he of this that he was willing to invest money in addition to attending personally. He offered a handsome price, and, perhaps, a reasonable royalty, for the gifts of the Spirit, but, alas! Peter did not take the same practical business view of religion; he said to Simon, and to his imitators in all ages, "Thy money perish with thee, thou child of the devil." For Peter knew that to follow the Lord is to expect poverty, danger, persecution, and sacrifice.

It is possible that some men are trusted because they are members of various sectarian churches; but that such church membership always is a criterion of honesty may be doubted. There are many honorable men and women in all denominations, but they would be just as good if they did not belong to any sect at all, for there are just as good and honorable men outside the churches as within their precincts. On the other hand, there are many black sheep in the churches of the world. This is so well known that it is a big question whether membership alone inspires trust. Who has not heard of the type of business man who cheated his neighbor out of a cow and then thanked God for having blessed and increased his herd; or his twin brother, who put sand in the sugar before he left the store, and then had family prayer? Those types are not uncommon, we are sorry to say.

A few years ago a woman, writing in the *Woman's Home Companion*, on the reason why she and many others did not attend religious worship, said, in part:

"The trouble with the church is, that it has developed into a sort of harbor for those who are flying from their sins. People repent of their sins, and join the church to save their own souls, which is a very natural but a selfish reason. They join the church not from any broad love of humanity or desire for service, but because they desire to escape damnation. The fundamental requirement, according to orthodoxy, is not works but faith; no matter how upright and irreproachable a man's life

has been; no matter how benevolent nor how broad his service to humanity; no matter what good he has accomplished in the world, if he has not accepted the orthodox faith he is lost. On the other hand, a man may have been a lifelong criminal with scarcely a redeeming act, but when he comes to die he makes some sort of confession of faith and passes on to eternal bliss. I like to think of the gates of mercy as being ever ajar, but it is ridiculous to contend that the just and upright man whose only fault was lack of faith will be shut out."

This point of view is not confined to a few. It is shared by many thinking men and women.

The advertisement is unchristian. It proves a total lack of understanding of the Christian religion on the part of the author of it. Christianity appeals to the "common people," and to the rich only if they are willing to come down from their self-estimation and become useful to their fellowmen. Christianity, as preached by the Master, appeals to the poor, to those who are struggling under the burdens of life, and only as far as we are trying to help God's struggling children, can we claim to be the followers of our Lord.

J. M. S.

THE THINKER.

With puckered brow and back down bent, sat a man, his life well spent in service for his fellowman, yet still unanswered and unsolved remained the "Riddle of The Universe"—the "Why" of man.

He searched through volumes vast, and ponderous tomes, visited sage's and seer's homes, and to many a church in earnest search for answer to the query, until his heart was weary and sad, whilst the unthinking multitude seemed glad.

Would God not speak to him who sought to find and worship Him with might of mind? "Can one by searching find out God," in blade of grass, in turned-up sod?

His mind with worldly wisdom stored, and with many a gem from God's Own Word, yet was his soul an aching void, a gnawing there which e'er annoyed.

He must have light or cease the fight!

The "light" came to bless his eyes, yet from a source which gave surprise.

"Rays of Living Light" dispersed the gloom, which before had seemed to threaten doom,—A "Riddle" no longer, so plain the "plan"—for light had come from God to man.—(Written for the *Millennial Star* by Aubrey Parker.)

Love is the fulfilling of the law, not because it stands instead of other things—truth, justice, etc.—but because it leads on to these and supplies the moral motive power for them.—Brooke Herford.

TWO TESTIMONIES.

In bearing my testimony to "Mormonism" I desire to express the peace of mind the knowledge of the gospel has brought to me. Before being baptized, I held the view that there is no God, but I lived as purely and cleanly as I knew how, out of self-respect. I often felt uplifted by the thought that, "because right is right, to follow right were wisdom in the scorn of consequence," and would have thought it a crime to wilfully slander, lie, or harm by deed or thought. Then at times a feeling of utter loneliness would steal over me. I looked round me and saw the selfish, careless, wasted lives people were leading, and felt how powerless man was to help them to do better.

It was then I began to take a real interest in "Mormonism," and, as, little by little, its doctrines were taught me, and heavy clouds of doubt lifted, I began to see that in it lay the hope of mankind. Men were not to seek pleasures and evil desires of the flesh, but rather those of the mind; not to live crowded, drab lives, but to work for their own simple needs. I never feel alone, and I am not alone. I am one of a great brotherhood, working for the uplifting of mankind, with the hope of one day passing to a higher sphere. I also feel confident that Joseph Smith was inspired of God. Had he not been, the Church of Jesus Christ of Latter-day Saints could not have grown and prospered as it is doing in this dispensation. I humbly bear my testimony to the truth of the gospel, and am indeed happy I have found such a standard of life, such a goal to live for. I feel I can sing with Mary, the mother of Jesus, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior."

Saltley, Birmingham. SUSIE BRADLEY.

I am twelve years old, and a member of the Church of Jesus Christ of Latter-day Saints. I was baptized two years ago. I believe Joseph Smith was a true prophet of God, or he would not have been able to do the work he has done. He was an instrument in the hands of God and inspired by Him, or he would not have been able to reveal the records. I believe the Latter-day Saints to be the people of God. I have suffered some persecution, but it has only strengthened my testimony. I know that the Lord has done this great work. I believe God hears and answers prayers, and if we are faithful to the end, He will bless us. He has blessed me many times. I rejoice that my parents have embraced the gospel, and some day I hope to go to Zion. One of my greatest desires is to go on a mission, to preach the gospel to the people of the world.

Saltley, Birmingham. JOSEPH POOLE.

When we are out of sympathy with the young, then I think our work in this world is over.—GEORGE MACDONALD.

HOPE FOR THE HEREAFTER.

In an interesting article in the London *Daily News and Leader*, Sir James Yoxall, M.P., refers to one or two questions from parents who have had dear ones killed on the battlefields of Europe. He writes as follows:

"These things are a great mystery, and how shall anybody, himself weak and erring, and a layman, not anointed, dare to try to explain? Impenetrably it hangs, that veil of Isis, and none can lift it, even at one corner. But if anyone feels the eternal hope, in spite of all this, let him utter it. Shame upon him, if he is not helpful now, a cup of consolation in a dire thirst."

The Church of Jesus Christ holds out its arms to all those who will come and listen. The Church of Christ holds out an eternal hope. It teaches that there is a hereafter; that there is something after this life. Its members believe that they existed before they came upon this earth, and that there is an existence after our short sojourn in this life. John the Revelator says: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20: 12). In explaining this, it will be seen that there will be a universal resurrection: everybody will be resurrected and will come before the Great Judge to answer for the deeds done in the body. So it is clear that there is a hereafter. Further, in John 5: 28, it is written. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." Here is a testimony of that great universal resurrection which is so often spoken of in the Bible.

Sir James Further writes in his article:

"Yet the letters come, and 'Do you think I shall meet him again?' mothers ask, in tremulous writing. I would rather dare say 'Yes' than 'No.' Does the efficacy of faith as a passport reside in the formula? If I dared answer I would say that sorrowers may joyfully rest their anxieties upon trust in the justice of a discerning Power that knows all. Let them exult, not weep, I would say; let them think of their dead as enrolled in a shining company, made up of every service, battalion and rank, that departed in sure and certain hope."

Yes, I think, we all dare say "Yes." The whole plan of God would be a mere nothingness, if there were no resurrection. The Latter-day Saints believe in three estates: The pre-existent, the present, and the future; and that the present is their second estate, and that it is necessary for them to live the present estate, if they wish to attain a high degree of glory. The Church of Christ upholds the doctrine that there was a great council in heaven, in which it was decreed that certain spirits should come down on

this earth to live their second estate. Jesus Christ was chosen to come down here and preach to us the plan of life and salvation, and here we are trying to live to the best of our knowledge and ability our second estate. But what about death which encompasses the body? Let us go back to the story of the Garden of Eden. God placed man in the Garden, and gave him woman as helpmeet, and they were commanded "to be fruitful and multiply and replenish the earth," also not to eat of the tree of knowledge of good and evil. The penalty for touching or eating of this tree was death. Eve was tempted and she partook of the forbidden fruit, and urged Adam to do likewise. This Adam did. Thus they were changed from immortality to mortality. The plans of God were now working properly; Adam now being mortal, had to work by the sweat of his brow, and to offer sacrifices in the name of the only Begotten through whom solely (since the Fall) could redemption be brought about. Through Adam, death was brought about on all mankind; but all who keep the commandments of our Lord and Savior, will overcome death, and change from mortality to immortality. The New Testament teaches this. For we read, "For as in Adam all die, even so in Christ shall all be made alive" (I. Cor. 15:22). In the Book of Mormon, the Prophet Nephi says, "For as death hath passed upon all men, to fulfil the merciful plan of the great creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; * * *" (II. Nephi 9:6).

So here we see that there is a hereafter; and that we shall meet our loved ones who have gone before. Of course, the doctrine of resurrection is upheld by the majority of sects and denominations, but not to the same extent as the Church of Jesus Christ of Latter-Saints. The exercising of faith is necessary to believe this doctrine, but our faith is strengthened by the numerous passages of scripture pertaining to the resurrection of the body, or a hereafter.

It is certain, then, that there is a hereafter; and that there is hope smiling brightly before us. We can then assuredly wave the lamp of hope, as the guard does when he wishes his train to start. Alfred Tennyson expresses that hope in his verses, "Crossing the Bar":

> "For though from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crossed the bar."

Beverley. REGINALD A. HANSON.

BE the master of your will, but the servant of your conscience.

BAD ECONOMY.

In a previous issue of the *Star* it was suggested that a great saving could be effected by the people generally abandoning the drinking of intoxicants, and coffee, and tea, and the use of tobacco in its various forms. The *Daily Chronicle*, speaking of the necessity of retrenchment, protests against fettering newspapers while licensing materials for the manufacture of beer. The paper is quoted as follows:

"Beer is to keep its privileged position for the present, while sugar, fruit, tobacco, furniture, books, newspapers, and even whisky, are penalised. We are to restrict some of the most wholesome foods of the body; we are to restrict the food of the mind. And at the same moment we allow an unrestricted use of that tonnage on an enormous scale for the supply of materials to brewers. Figures have been published showing the brewers' exceptional war prosperity. Not only have the leading firms benefited, but less successful firms which had not paid for years have experienced quite a revival. Contrast the position of the paper-users. If it were possible, for instance, to aggregate the capital invested in newspapers, it would be found that during the last year and a half it has not earned any dividend. The new restriction of one-third on paper will cripple many weeklies of the literary, scientific, and specialist kinds, and will completely demoralize the business of others which can just struggle through the crisis. It will stop all newspaper enterprise and improvements. The newspapers will be compelled to use poorer quality of paper and smaller type, which is bad for eyesight. The public will have to pay the same for a smaller article. On what conceivable ground can the privileged treatment of beer-makers and beer-sellers be justified?"

STEVENSON ON THE BIBLE.

Mr. Frederick Harrison, in an address delivered many years ago to the Bodley Literary Society in Oxford, concluded with these words: "If you care to know the best that our literature can give in simple, noble prose—mark, learn, and inwardly digest the Holy Scriptures in the English tongue." It is interesting to learn what Robert Louis Stevenson said regarding the same theme. In a recent lecture on the author of "Kidnapped," by Mr. Oliphant Smeaton, that well-known critic and writer tells us how on one occasion, in the old Swanston days, his friend said to him: "I say, Smeaton, have you ever read finer prose than in Ephesians and Philippians?" According to the same authority, "R. L. S." knew whole chapters of the New Testament by heart, but his

supreme favorite among the sacred writings was the last fifteen chapters of the Book of Isaiah. In the Bible Stevenson found, says Mr. Smeaton, the magic of the finest prose.—*Westminster Gazette.*

"So far as we are concerned, we were taken from the earth, and we may expect to return to it again: and that portion of me which is pure: after the dross of this mortality is separated from it, I expect will be Brother Heber. It is that which will be resurrected; but all that is not pure will remain; that is, it will not go back into my body again; and if there are ten parts out of the hundred which are dross and corruption they will remain in the earth; I do not expect to take up that again, but I expect to take up the purified element that will endure for ever."—HEBER C. KIMBALL. *Journal of Discourses*, Vol. III., p. 107.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on March 1st, 1916, when one soul was added to the fold of Christ. Elder William Payne officiating.

DIED.

OSBORNE.—At St. Albans (London conference), February 24th, 1916, Catherine Bessie Osborne. Deceased was born June 29th, 1875, and was baptized December 23rd, 1887. Sister Osborne remained a faithful Latter-day Saint until her death.

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EDITED, PRINTED, AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.